

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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THE LORD'S ENSIGN.

(Concluded from page 532.)

The Prophet Nephi, who lived upon the American continent over twenty-four hundred years ago, prophesied concerning the day when the Lord should bring to light the Book of Mormon, and should send it forth among the nations as a standard. The Lord spoke to Nephi as follows:—"We be unto the Gentiles, saith the Lord God of Hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts. But behold, there shall be many at that day, when I shall proceed to do a marvellous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel; and also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of

your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth for a STANDARD unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say:—a Bible! a Bible!! We have got a Bible, and there cannot be any more Bible. But thus saith the Lord God: O fools; they shall have a Bible; and shall proceed forth from the Jews, the ancient covenant people. And will they thank they the Jews for the Bible which they receive from them? No; what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and the diligence unto me, in bringing forth salvation unto the Gentiles? O ye Gentiles! Have ye remembered the Jews, mine ancient covenant people? Nay; but ye have hated them, ye have despised them, ye have said: These are our servants, we will recover them. But behold, I will return all these things upon their own heads; for I, the Lord, have said, I will get them my people." (Nephi, II: 1, 2, 7.)

In September 1831, the Lord God spoke the following words unto Joseph Smith the Prophet: "Behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ENSIGN unto the people, and there shall come unto her out of every nation under heaven. And the days shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it." (Doctrine and Covenants, Sec. 21: Par. 8.)

Since this prophecy was given, a great people have been gathered from many nations unto the mountains of America, and the Lord has truly lifted them up as a Mountain Ensign; and his all-powerful word is still hissing forth with rapid strides among many nations, and every jot and every tittle of both ancient and modern prophecy, touching this great latter-day dispensation of gathering, will be fulfilled. How wonderful are the doings of the Lord among men! and how the wisdom of the wise and learned are confounded and brought to nought. Praise the Lord, O you Latter-day Saints, glorify his holy name: for that which he showed in vision to his ancient prophets, is being fulfilled; and you are made partakers of the glories of this exalted work. O how inexpressibly happy are the faithful ones of Zion, who publish glad tidings upon the mountains, and who also become swift messengers to the nations! Great, indeed, will be their reward, and eternal will be their glory!

Soon after the first edition of that great Revelation, the Book of Mormon, was in print, the word of the Lord came unto the Prophet, Joseph Smith, from which the following is an extract. "And even so I have sent mine everlasting covenant (meaning the Book of Mormon) into the world, to be a light to the world, and to be a STANDARD for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me; wherefore, come ye unto it; and with him that cometh I will reason as with men in days of old." (Doc. and Cov. Sec. 15: Par. 2.)

Thus we have learned from the Jewish Bible, first, that an Ensign, a

Standard, is to be lifted to the Gentiles, upon the mountains, on a very distant land from Palestine, represented by the words "from afar," "from the end of the earth," "beyond the rivers of Ethiopia," upon a "land shadowing with wings." Second, that the Gentiles are to seek unto this Ensign, and that the hand of the Lord is to be lifted up to the Gentiles, and that the Gentiles are to be made instruments in carrying, as it were, the sons of Israel in their arms, and their daughters upon their shoulders, until the restoration of the whole twelve tribes is fully accomplished. Third, that a Zion is to be restored to the earth, out of which a Deliverer is to come, and turn away ungodliness from Jacob; and that this coming will take place after "the fulness of the Gentiles is come in," or as Jesus has said, "when the times of the Gentiles are fulfilled."

Are there any people, except the Latter-day Saints, who present the least appearance of a fulfillment of the predictions alluded to? Are there any other people who testify that God has lifted up his hand to them, and set up a Standard, and given them a great Revelation, expressly for the gathering of the righteous, and for the assembling of all Israel and Judah? Are there any other people who testify that Zion is lifted up on the mountains, far from Palestine, as a glorious Ensign, as a signal, as a notice to all nations, that the great day of Israel's restoration is at hand? What other people testify, that God has raised up inspired prophets, through whom the great latter-day work, so clearly predicted, is being accomplished? What other people have gathered by the command of God, from foreign nations, and from the islands of the sea, by scores of thousands, to the mountains of America, for the express purpose of fulfilling the ancient prophecies, and preparing a Zion to which the Redeemer can come, according to promise, and out of which he can go forth, as a mighty "Deliverer to turn away ungodliness from Jacob?" We answer, the whole of Christendom know, that there are no people under the whole heavens, excepting the Saints alluded to, who are engaged in the marvellous work of fulfilling these prophecies. We testify by

the power of the Holy Ghost, and by the revelations of the Spirit unto us, that God has set up the Book of Mormon, as the latter-day Standard, according to the scriptural promise. Who is able to prove, that this Book is not the promised Standard? Is there one thing connected with it, or with the manner in which it was brought to light, that condemns it? Is there any prophecy in the Holy Scriptures which indicates that the great Standard which is to be raised, in the latter times, will vary from the Book of Mormon? Is there any doctrine in it which is unscriptural? Is there any prophecy in it, which conflicts with the Jewish prophecies? Is there any event connected with the rise of this Church, and the gathering of the Saints in one, upon the mountains of the Western hemisphere, that conflicts with those prophecies relating to the setting up the Latter-day kingdom? If this kingdom is not the stone of the mountains, predicted by Daniel, the Zion that should go into the high mountains, to be lifted up as a mountain Ensign, predicted by Isaiah, will our opponents show, how these prophecies are to be fulfilled? Show us the difference between the real fulfillment, and what this people are now doing? Show us the least discrepancy between this work and the one predicted in the Holy Scripture? If this cannot be shown, then, in the language of Scripture, "let them hear, and say, It is truth."

Why do all Christian sects, Catholics and Protestants, unite with the world, against the Book of Mormon, and latter-day Prophets, the gathering, and everything connected with this divine work? Is it because they have discovered some evidence against these things? No. All the combined talent of the world, during the last thirty-six years, has been arrayed in violent opposition: but as yet no man has shown one particle of Scriptural evidence against any doctrine of this Church. It is for this very reason that they have adopted the only weapon left them, namely, denunciation without proof, without argument. They seem to have acquired an extraordinary faculty in using this weapon. But when they attempt to reason, it is

something like the following: "The Book of Mormon is not true, because it is not true;" "the doctrine of the 'Mormons' is false, because it is false;" "the ensign of the Lord is not lifted up on the mountains, because it is not lifted up;" "the angel that John saw has not come with the Gospel, because he has not come;" "the Saints are impostors, because they are impostors," &c., &c. If it were possible, they would use some argument or reason, as they do in combating one another; but having no testimony from the word of God against us, having no premises on which to found an argument, they are obliged to hold their peace, or resort to lying denunciations. But while they are trying to patch up their man-made, tottering systems, and to blind their own eyes, and the eyes of others against the glorious light of prophecy, the Saints will pursue the even tenor of their way, and will carry the Gospel to all nations, and gather out the righteous, and build up the Zion of their God, and prepare themselves for the glorious day of his coming.

If the most of the world should be converted by our testimony, how could the great mass of "the inhabitants of the earth be burned, and but few men be left," in fulfillment of Isaiah's prophecy? How could the Savior's words be fulfilled, which declare that the day of his coming should be as the days of Noah? The world are deluded by millions of impostors, under the name of priests, clergy, cardinals, popes, &c. Through their influence they will harden their hearts against the Lord's ensign, against the latter-day kingdom, and against the overwhelming flood of prophecy, so clearly pointing out the wonderful events of the last dispensation. The rejection of such a vast amount of Bible evidence, the rejection of the gathering, the rejection of the Lord's ensign and standard, the rejection of the magnificent preparations for the coming of the Lord, will necessarily prepare the great majority of the world, for the predicted burning; while those who abide the day will be comparatively few indeed.

O Latter-day Saints! set your faces Zionward like a flint; gather up "with

speed swiftly," keep your hearts steadfastly fixed upon the grand ensign upon the mountains, upon the divine standard raised to the nations: prepare for the coming of the Root of Jesse, the mighty Deliverer, the great Shepherd and Stone of Israel, remembering that in the latter days, "the salvation of Israel is to come out of Zion. Remember also that the time

of the Gentiles is nearly full, that their sun is fast setting, and that a dismal night of darkness awaits them. Depart, therefore, from their midst, that you may deliver your souls and the souls of your children, and preserve a righteous seed upon the earth, that your generations may continue forever and ever.)

THE WAY OF ESCAPE.

At the time when Zion of the latter days was to "arise" and "shine," because her "light" had come, and because the "glory of the Lord" had risen upon her, Isaiah predicted that "darkness" should "cover the earth, and gross darkness the people." We may be permitted to ask, was there ever a time since this prediction was uttered when it could be said to be so literally fulfilled as at the present moment? And can there be more positive proof of the establishment of the Latter-day Zion on the earth than the fulfillment of those things which have been spoken by the voice of Inspiration. "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." So when ye see that darkness covereth the earth, and gross darkness the people, know ye that the Zion of God is established in the mountains, wherein dwelleth purity, whose officers shall be peace, whose exactors shall be righteousness. That moral darkness and corruption do now exist to an extent fearfully awful, and beyond the power of language to fully express, let the condition of the world now declare. That our testimony concerning this wickedness, corruption, and darkness, may be considered as the evidence of an interested witness, we give the statements of Mr. K—, a writer of a letter to the editor of, and published in the *Liverpool Mercury* of August 14th, headed, "Cholera and Intemperance. It is as follows:—

Gentlemen,—The terrible epidemic that is making such fearful havoc, especially among the poorer portion of the inhabitants of Liverpool, is another

evidence of the sad results of intemperance. The alarmingly high death-rate, which has gained for this town such a very unenviable notoriety, is mainly due to no other cause than the enormous quantity of alcoholic drink consumed. This has been proved beyond the shadow of a doubt, and is a fact which the more it is investigated the clearer it appears; and yet we find among our local legislators, men who actually advance the absurd argument that according as public houses multiply, at the same ratio will intemperance diminish. This statement is so ridiculous as not to merit a word in refutation. The public houses of Liverpool are so many doorways leading to a dark and fearful eternity. Let us venture to look for a moment through one of their half-closed doors. The first object perhaps that meets the eye, is some poor creature imploring her half-insane husband to go home to his starving children, while with a savage look he utters some fearful execration against her for interfering with him in the worship of his god. Pass up the street a little further—you need not go far—and in the window of another of these dens of vice you may observe an attractive announcement making known to you that a "select harmonic meeting" is held within. This is a bait thrown out especially for young men, and the discordant and uproarious voices from within prove too strongly the success with which it is attended. We might step at another, and there perhaps see a number of half-drunken women who have long since forsaken the path of virtue,

giving vent to language of the most obscene and disgusting character. Or, alas, we might point to the unfortunate fellow who but a few days ago received the dread sentence of the law for the murder of his mother in Liverpool, and whose only excuse was, as the judge expressed it, that he was "mad with drink" at the time. Until some great change is effected in the present licensing system, Liverpool will most assuredly remain at the head of the poll in the death-rate of the country. It is for the people of Liverpool themselves to say how long their town is to be held up as a warning to other communities. If the members of our local parliament will not put some check upon the present system of granting licenses it is the duty of the public to have them removed as soon as possible from their present responsible position, and their place occupied by men who will take an interest in putting a stop to the present fearful traffic in drink, and thus diminish disease, crime, and drunkenness.

The all-importance of the subject is the only apology I can offer for thus trespassing on your space.—Yours, &c.,
W. K.

The statements contained in the foregoing are full of poverty, and express in a small degree the actually existing state of society in the city of Liverpool. Elsewhere in England the same condition of things exists to the same unlimited extent, and that, too, in a land boasting of its morality, and rejoicing in the privilege of listening to not less than 30,000 sermons every Sabbath day, delivered by the enlightened (!) and hired clergy of modern Christianity. Truly hath it been said, "As with the priest so with the people." We may, with much propriety, add, as with the rulers so with the governed. All, all are in gross darkness.

In corroboration of these statements, we extract from another letter from the pen of C. E. L., published in the *Mercury* of August 17th. He says:—

"Gentlemen,—Liverpool has now attained a notoriety for the worst feature of depravity, which a thinking mind cannot contemplate without a shudder.

She is the most drunken town, per-

haps, in the world, and yet our magistrates each year wilfully multiply both the temptations and opportunities for indulgence in drink.

She is the most criminal town, perhaps, in the United Kingdom. Baron Martin, in his charge to the grand jury the other day, stated that the list of cases set down for trial was the worst he had ever seen in the course of his long experience, leading him to believe that the state of things in this district was very bad indeed.

"Murders, drunkenness, revellings, and such like" prevail here to so unprecedented an extent that one wonders that God's wrath does not at once overwhelm us, and that only 53 out of every 1,000 persons we meet in the streets pass away each year into eternity.

It is self-evident that our religious system upon which good morals depend is defective somewhere."

Here is another witness on the stand who testifies in a straightforward manner, and whose evidence is unimpeachable. He is evidently one of the few who believe that God takes cognizance of the acts of men, for he says that it is a wonder "that God's wrath does not at once overwhelm us." He also acknowledges, with us, that, "It is self evident," from this state of things, "that our (their) religious system, upon which good morals depend, is defective somewhere," but seems unable to show wherein this defect lies. We hope it will not be considered presumptuous, if we attempt briefly to point out the defects in this system of Religion, if religion it may be called. We may, in the first place, inquire the meaning of the term "Religion." Webster, in defining the term, says, "Religion includes a belief in the being and perfections of God, in the revelations of His will to man, and in man's obligation to obey His commands." One fatal defect is the religious systems of the world is a disbelief in the revelations of God. Another, is a refusal to comply with God's commands, uttered by his own voice from heaven, or by His duly authorised servants; and others are shown by the infidelity of the adherents to the numerous systems as to the organization of the Church of God with Prophets,

Apostles, &c. ; and in the necessity of the gifts of the Spirit, and an entire rejection of the "power of godliness." The Apostle Paul, in writing to the Church at Corinth, says :—"And God hath set some in the Church, first, Apostles, secondarily, prophets, thirdly, teachers; after that miracles; then, the gifts of healings, helps, governments, diversities of tongues." Now, if God set these officers and gifts in the Church, when did he say they were no longer necessary, and when did he remove them? Paul informs us in the IVth chapter of his letter to the Ephesians, 11th, 12th, and 13th verses, for what purposes he placed them in his Church, and also how long they were to remain. The religionists of the present day certainly will not pretend to say that all have come to a fulness of knowledge, or to the unity of the faith, when there exist over 1,100 different religious systems. Then, a continuation of these gifts and blessings must certainly be enjoyed by the members of the Church of God. But that they do now exist, or that there is any necessity therefor, all religious organizations (save the Latter-day Saints) deny. They also deny that God has spoken to them or mankind since He spoke to his servant John on the Isle of Patmos. If God has not spoken to them, then they have not eternal life abiding in them, because they do not know God and his Son Jesus Christ, whom to know is life eternal, for Paul again says, "that no man can say that Jesus is the Lord but by the Holy Ghost." This knowledge is imparted by the revelations of the Holy Ghost, and the world denying revelation, and not enjoying its blessings, are in "gross darkness," the light of the Spirit not being in them. This darkness is the result of a cause, which, in prophetic language is, "because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. But we pass on. This same writer, in concluding his letter, says : "Unless some effort—not a money one, to provide a hireling, but a personal one—be made by our clergy, God's curse, and that in some terrible form will most assuredly fall upon us."

But what effort can the clergy make? for they are but the blind leading the

blind; are possessed of man's wisdom only, and will not receive of that wisdom that comes from God.

The writer of this letter is candid, indeed, when he says a hireling clergy will be of no avail. So say we, for they will flee at the approach of danger, and suffer the wolves to enter and destroy the flocks. We say, let them repent of their sins by forsaking them, be baptized for the remission thereof by one having authority to administer the ordinances of the Gospel, and receive the Holy Ghost by the laying on of the hands of God's servants, and then go forth without purse or scrip, and preach by the spirit of revelation. Then will their efforts be approved of God, and their words will prove words of life to all who believe and obey, and words of death unto all who reject their warning voice.

For further evidence of the deep and world-wide depravity of the human race, and of the moral darkness which prevails, we copy from the *Round Table*, a journal published in New York, which makes the following startling revelations:—

"We have the best authority for stating that some of the most elegant ladies of our leading cities will pass the summer, not at Saratoga and Newport, as usual, but at an asylum for inebriates; and we assert, on the same authority, that the vice of fashionable drinking is now more prevalent among the ladies than among the gentlemen of this country." It further asserts that "mothers of families are breaking the hearts of their husbands and daughters by this vice. Girls of 18, the daughters of our most respectable merchants, have been seen grossly intoxicated in Broadway stages and upon the public streets." And it unveils to us some of the ways in which this wide-spread mischief is extended, when it says that not only do "ladies drink in secret, keeping bottles concealed about their homes, but that they patronise what are called ladies' restaurants, where 'they order fancy drinks, and that in some of the stores and *maisons des modes* bottles of wine are kept for lady shoppers."

If this is the condition of the most respectable portion, as stated, what must be the condition of the less

respectable portion of that community, which also abounds with numerous churches and thousands of professed teachers of righteousness?

Not only does intemperance exist to so fearful an extent, but licentiousness in all its horrid forms follows in the wake, and lays its thousands low in death. Evils in every form flourish luxuriantly, and are yielding their legitimate fruits. But do all people desire that this state of things shall continue? No. Would-be philanthropists, like W. K., in every land and clime, look upon this horrid and dismal, though true picture, with fear, and tremble for the results. They see, but cannot remedy the evils. They are powerless to check the onward rolling tide of dissipation, corruption and sin, which seems to bid defiance to every opposing power. They are also ignorant of the means necessary to be used to deliver themselves from its contaminating influence, or others from its grasping power. Hence their efforts are of no avail in the accomplishment of so desirable an object, but only add to the terrors of the mind already glowing with the frenzy of despair. But is there no remedy? Are there no means by which the longing soul may be freed from these infernal horrors? Is there no place on God's green earth where sin holds not high carnival? We answer, Yes. In yonder vales of Dezeret, where dwells the Zion of the latter days, whose bulwarks are purity and truth, whose tower of strength is Israel's God. There, there is a place where alcohol rules not, where virtue lifts her beauteous form, a place where Siren's voice is never heard, and silenced is the ribald tongue. There is the place where God's Priesthood rules, a place where peace and righteousness prevail, where joy and gladness do abound. But what the means of deliverance? Again we answer, that as it has been predicted

"that it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety," so he who would escape from the pollutions of the world, must in like manner flee to the Latter-day Zion, which is located in the Rocky Mountains of America. And what the remedy? Will the people turn from their wickedness? No. A few only, the honest among men, will hearken to the message of life and salvation, or receive the "glad tidings of great joy" now being published to the world by the Elders of Israel, and flee to Zion for safety: while upon all who will not obey the Gospel, God will pour out his wrath and fierce indignation, until the earth shall be emptied of wickedness, and cleansed from all iniquity, as he did in the days of Noah, but by different means. Thus will the streams of wickedness be cut off, and the fountains of corruption be dried up. Therefore, let the wise hear and obey, for the simple will pass on, and be punished. Let the Latter-day Saints lift up their heads, for the day of their redemption draweth nigh. Yea, let them lift up their heads, and rejoice, for the sacred truths of the everlasting Gospel have been unfolded to their gaze; the light of the Holy Ghost has illuminated their souls; the darkness that once covered their minds has disappeared before the rays of truth and light divine; and those who have gathered are permitted to enjoy the blessings and glories of the Latter-day Zion. Let the Elders of Israel lift up their voices like a trumpet; cry aloud, and spare not; show the nations their sins, and the people their transgressions, and the way of escape, that the honest inquirer after truth may learn the way thereof, rejoice in its light, and become a worthy citizen of the Latter-day Zion of our God.

A. MINER.

It is quite easy to perform our duties when they are pleasant, and imply no self-sacrifice; the test of principle is to perform them with equal readiness when they are onerous and disagreeable.

The report of the directors of the Pneumatic Despatch Company states that a series of carefully recorded experiments as to the cost and facility of working has been made, from which it appears that 120 tons of goods can be passed through the tube per hour at a speed of eighteen miles, the cost being under one penny per ton per mile.

A DAY'S RIDE SOUTH FROM JERUSALEM.

(From the Jewish Chronicle.)

There is one remarkable peculiarity in the Bible, as a revelation of God's will to man—or rather of the many books which make up the one which we call the Bible—that it is a record of historical events, extending over thousands of years, all of which occurred in many different places, but situated within a very small territory. Accordingly there is hardly a hill or valley, stream or fountain, town or village in Palestine, which has not been the home of some person, or the scene of some event known and familiar to the readers of the Bible. Every spot is consecrated by holy associations. And so in journeying through the land, we almost every hour visit some sacred locality. Thus, for example, in one day's ride south from Jerusalem, after leaving the city by the old Jewish tower at the gate of Jaffa, we cross the plain of Raphadim, pass close to the tomb of Rachel, visit Bethlehem, drink at the pools of Solomon, stand on the plain of Mamra and by the well of Abraham, wind among the vineyards of Eschol, and end with Hebron. This was our day's ride, and let me tell the reader something of what we saw in so brief a journey. As to the general aspect of the country, it is, beyond doubt, the least picturesque in Palestine, and, apart from associations, does not possess any attractive feature. The hills which cluster over this upland plateau are like straw beehives, or rather, let me say, like those boys' tops which are made to spin by a string wound round them—*peeries*, as they are called in Scotland—but turned upside down, the grooves for the string representing the encircling ledges of the limestone strata, and the peg a ruined tower on the summit. Imagine numbers of such hills placed side by side, with a narrow deep hollow between them filled with soil, their declivities a series of bare shelves of grey rock—the rough path worming its way round about, up and down, with here and there broader intervals of flat land, and here and there the hillsides covered with shrubs

and dwarf oaks—and you will have some idea of the nature of the country between Jerusalem and Hebron. In some places, as about Bethlehem, there are olive plantations and signs of rapid improvement, with which my brother was much struck, as contrasted with what he saw on his visit seven years ago. To me the scene had a friendly and home look, for many parts of the stony-road, with its break-down fences, reminded me of spots in a Highland parish endeared by touching recollections of an early home; but the grander features of "the parish" could not be traced in Southern Palestine. Yet it is obvious, as has been remarked by every traveller, that an industrious population could very soon transform these barren hills into terraces rich with "corn and wine." Were these limestone ledges once more provided with walls, to prevent the soil being washed down into the valley by the rain floods, and were fresh soil carried up from the hollows, where it must lie fathoms deep, magnificent crops would very soon be produced. It is well known also how soon the moisture of the climate would be affected by the restoration of the orchards. And when we remember the small quantity of carbonaceous food that is required to maintain life in such a climate as Palestine, it is obvious that a population larger than that of Scotland, living as the Easterns do, could be supported in "The Land." There was always one redeeming feature of the road, and that was "the glory in the grass." The flowers gave colour and life to the path wherever they could grow. We came upon a large land tortoise crawling among them, the only specimen we met with in Palestine. Rachel's Tomb was to me very touching. It was just where it should have been:—"They journeyed from Bethel, and there was but a little way to Ephrah. And Rachel died, and was buried in the way to Ephrah, which is Bethlehem." That place of burial is an undying witness to the oneness of

our human hearts and our domestic sorrows from the beginning of the world. It is this felt unity of our race in soul and spirit, in spite of some differences in the body, whether it be in the shape of the foot or of the skull,

which strengthens our faith in the possibility of eternal fellowship among all kindreds and tongues. To Rachel with her dying breath naming her boy "the child of sorrow," every parent's heart will respond through all time.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 1, 1866.

✓ JUDGE A RIGHTEOUS JUDGMENT.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1: 17.) God is a perfect Being. Every attribute which he possesses is supremely good. All his works are good. The great plan of creation and redemption is good. He is the light and life of all things, which light and life are good. He is the Author of everything that is pure, holy, virtuous, or good. While on the other hand the Devil is the embodiment of all things evil. Every attribute of his being has been corrupted, perverted, warped, and completely changed into evil. Every thought, desire, and feeling of his nature is to do evil. If he apparently teaches any good principle, it is for an evil design. When he enticed our first parents to partake of the forbidden fruit, he taught them some truth; he told them that their eyes should be opened, that they should become as Gods, knowing good and evil; all these things were true: but when he told them that they should not surely die, he lied. His object, in presenting some truth, was to deceive, and persuade them to believe a lie, and to transgress the holy commandment. The good which the Devil taught did not belong to him, but it came from God, the Giver of all good. Whatever truth or good thing the Devil may, at any time, teach, he does not impart the same, because he has any love for it, but because he desires to instil error into the mind, which he often finds difficult, unless mixed with truth. No matter how evil his motive may be, the truths which he advances should be believed and received, not because he advances them, but because they originally came from God, and the Devil has no part nor lot in them. The Devil cried out, and acknowledged that Jesus was the Christ, the Holy One of God, and yet he was an inveterate enemy to Christ. The truth which he declared is to be received, not because he testified of it, but because it is a living truth established by divine evidence.

Jesus said, "The Scribes and the Pharisees sit in Moses' seat : all therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works: for they say, and do not." They taught the word of the Lord given to Moses : but they did not practice it. Their teachings, in many respects, were good, but their doings were evil. Whatsoever wicked men may teach that is good, should be received and practiced ; for the good is of God ; but their wicked actions are of the Devil, and should be avoided. The world of Christendom teach that Jesus is the Son of God, that there is no salvation only through him, that men should have faith in him, that they should repent of their sins. All these principles are true, not because they teach them, but because they came from God, and cannot be rejected, without rejecting God. But when men teach a mixture of truth and error, of good and evil, receive the truth, cleave to the good ; but reject the error, and put far away the evil.

But how shall we discern between truth and error, between good and evil ? The light which enlightens every man who comes into the world, will, if properly heeded and diligently sought unto, guide the mind, in many respects, aright. The pure word of God will, still further, make manifest between right and wrong. And those who will humbly obey everything which they already understand, and will seek unto God for the enlightenment of his Spirit, will be instructed in a still greater degree. He who seeks diligently for light, will not be in darkness, in regard to anything which it is his interest to understand. If such a humble seeker after truth and light, hears a false doctrine, the light that is in him, aided by the word of God, will discern its falsity. On the other hand, if he hears or reads a true doctrine or principle, the same light and word will testify satisfactorily to his mind that it is from above, and he receives it with gladness, and the light which is in him becomes brightened up, and his joy is increased, and the mind is expanded ; and by these increasing evidences, he soon arrives at a certainty, a knowledge, that the doctrine is true ; that which at first he only believed, he now knows, and is qualified to bear record of the same. Thus all, if they will, may come to the knowledge of the truth and be saved.

But when false doctrine is taught, if any one suffers himself to be influenced by the traditions of his fathers, or by popularity, he may be left to embrace the same, and may have a degree of joy in a false hope, originated in his heart by principles which he, through tradition, supposes to be true : thus, through his own carelessness, he grieves, in a greater or less degree, the light that was in him, which every one receives who is born into the world ; this light continues to forsake him, in proportion to his heedlessness, and the magnitude of the sins which he commits. Such a person is not in a condition, to properly judge in all things pertaining to good and evil. There must be a humble repentance of past sins, and a thorough reformation of conduct, before the light that was once in him will return. Until he thus repents and reforms, he is liable, in many things of vast importance, to be deceived. It is, therefore, only the humble and truly penitent who seek unto the Lord and his divine word for instruction, who are fully qualified to judge righteously, between truth and error, good and evil, in everything necessary for their salvation.

Millions in Christendom teach water baptism as a divine ordinance : this is true, because God has ordained it. They also teach the sacrament of the Lord's

supper as a divine ordinance : this is also true. But when they teach you to receive these ordinances at the hands of their own ministers, they instruct you to commit a wicked blasphemous act; for God has not authorized them to minister in any of his ordinances. It is a very wicked act for them to minister without divine authority. It is also a blasphemous act for them to baptise in the name of the Father, and of the Son, and of the Holy Ghost, when neither of these holy personages has spoken to them. According to their own acknowledgments God has spoken to no man, since the days of the Apostles; and yet they have the wicked presumption to venture forward to minister divine ordinances, and in so doing, to blasphemously use the name of the Holy Trinity. For this heaven-daring sin, they will be forced to render a strict account, before the great Judge, of quick and dead. It is also a very sinful act, for persons to so far trifle with this sacred ordinance, as to yield themselves to these blasphemous impostors, and suffer themselves to be voluntary participants in this awful crime. There is no doubt that candidates, in many instances, are sincere in their suppositions that the persons officiating are divinely authorised; hence, their sin will not be so great; for it will be looked upon as a sin of ignorance, provided that they, when properly instructed, renounce their baptism, so wickedly administered, and repent thereof, and ask forgiveness of God, and seek diligently to find an authorized ministry, called of God by new revelation, and commissioned to minister in the name of the Lord Jesus, and with all humble penitance receive baptism at their hands. If they do this, their former sins of ignorance will be forgiven: but if they refuse to do this, the sins which they committed in ignorance will be the same as if they had trifled with the ordinance knowingly. So it is, in regard to all sins committed in ignorance; when the same are made manifest as being sinful, if they are not repented of, they will no longer be considered sins of ignorance, but as sins committed under the full understanding of their heinousness; and the condemnation in the great judgment day will be accordingly. Paul says, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Again, he says, "That sin by the commandment might become exceeding sinful." When sin is made manifest in any way, if not repented of, it becomes "exceeding sinful," and the punishment is proportionally increased.

Every person should be sufficiently righteous before God, to judge correctly, concerning every system of religion presented before him for his reception. He should be able to judge for himself whether the Mahommedan Koran is divine or false; whether the Bible of the Shakers is from above or from beneath; whether Swedenborg's revelations are from heaven or hell; whether the utterances of the Irvingite prophets are true or false; whether the Catholic Bible is more reliable than the Protestant's; whether either are from God or from some other source; whether the Book of Mormon, and the numerous other revelations which came through Joseph Smith, are divine or from the Devil. It is of infinite importance that every man and woman should call to their aid all the light possible to judge a righteous judgment in relation to all of these matters. And such judgment should not in the least be biased by tradition, nor by the judgment of others, nor by popularity of opinions, nor by the multitudes who may favour one creed rather than another, nor by any selfish motive for temporal gain, nor by a timidity or fearfulness of persecution; but each should judge as if he were the only person in the world. This judgment should be made

with a humble heart, with repentance and reformation of life, with earnest prayer and careful investigation, remembering this great theorem,—that all good comes from God, that all evil comes from the Devil.

For instance, is there one evil principle taught in the Book of Mormon? If not, then that Book cannot be from the Devil. Or, in other words, are all the doctrines, precepts, principles, ordinances, and prophecies in the Book of Mormon pure, holy, perfect, and supremely good? If so, then they are of God, and came from him who is the great Giver of "every good, and every perfect gift." Judge, therefore, O man, a righteous judgment; for on your judgment, depends the eternal salvation of your immortal soul! O. Pratt

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ABSTRACT OF CORRESPONDENCE.
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By letter from Elder Thomas Taylor, dated July 31st, we learn the date of arrivals of the vessels from Hamburgh; also of the *St. Mark*, from Liverpool. The *Karilworth* arrived at New York, 16th, the *Humbolt* 17th, and the *Count Cavour* on the 31st July, and the *St. Mark* on the 26th July.

Elder Taylor speaks highly of Scandinavian Saints. He says of those arriving by the *Count Cavour*, "they were very much united in their feelings and efforts, and were a superior lot of emigrants, which fact was conceded by outsiders as well as by ourselves." He also says that the Captain of the *Humbolt* spoke in unmeasured terms of praise of his passengers, and hoped to be able to secure another company next Spring, and that this was the second company of Saints he had taken across the sea. He also says that this is by no means an exception, for every Captain taking the Saints across the ocean speaks highly of their respective companies.

By letter from Elder W. H. Miles, at New York, August 7th, we learn of all the Saints going forward in good condition. Having forwarded the Saints arriving by the *Cavour*, he says:—"This closes this year's emigration, and we have abundant reason to be thankful, and praise our heavenly Father for his protecting care and providence, which have shielded his Saints from the overflowing scourge, which is now passing over this, and other lands; for the Asiatic Cholera is now amongst us, and is steadily on the increase, going forth through all our principal cities. How long, or how great its ravages may be, none can tell; but we, as Latter-day Saints, ought so to live as to be beyond its power to hurt or destroy. To this end, I feel it necessary to teach and instruct all the Saints under my charge to be cleanly and temperate in their habits, and to observe the word of wisdom, that they may receive the blessings promised therein."

✓ Elder John Nicholson, writing from Wyoming under date of July 28th, says, after speaking of the drowning of Robert Pike at New York, and of the death of sister Shingleton—"With these two exceptions we arrived here in safety, and mostly in good health. We can look back with a degree of wonder on our journeyings, when we consider that so many people have traveled so great a distance by sea and land, and have lost only two of the number. It tends to strengthen our faith in the God of Israel, whose arm is ever stretched out to preserve his people. Nearly all the Saints who came by the *American Congress*,

have started on their journey across the Plains, in Captain Halladay and Thompson's trains."

✓ Elder Widerborg writing from Copenhagen on the 10th of August, says:—"Our meetings in Copenhagen are well attended, and I have received good news from several parts of the Mission. Brother Wretberg is appointed to succeed brother F. C. Anderson at Gottenborg."

✓ By letter from brother Edward Slaughter, at Port Elizabeth, South Africa, dated July 8th, we learn that the Saints are emigrating from that part to Zion as rapidly as possible. In speaking of the weather and general condition of the country, he says:—"We have had some of the most desperate weather off the coast for the last month. Our bay is full of disabled vessels, and seemingly no end to wrecks on land—insolvencies. Our colony is in a miserable condition. The long looked-for troublous times seem to be creeping on us fast, and I rejoice that my little family are safe in Salt Lake City. The Work of God is quite at a stand still here. Many are, however, satisfied of the truth of "Mormonism," but are unwilling to surrender the opinions and praise of men, for the favor and praise of God." 2

✓ PARTICULAR PROVIDENCE.

BY ELDER C. W. PENROSE.

Among the many evidences of the divinity of "Mormonism," is the fact of divine interposition in favor of its votaries. One of the fundamental principles of "Mormonism" is an "acknowledgment of the hand of God in all things." Religionists speak of a "general" and a "particular providence." We believe in both. That is, we believe not only in the providence of God in the general economy of nature, but also in the particular and special manifestations of his power, in overruling events and circumstances for the benefit of his people.

The history of the Saints furnishes many unmistakable evidences of this "special providence" exercised in their behalf. When the enemies of truth, by force of arms, drove the "Mormons" from their beautiful city of Nauvoo, and thousands of them lay shelterless and famishing on the banks of the Mississippi; and hungry children cried for food to hungry parents, who had naught to give them, but could only look to God for help, then it was that multitudes of quails came over them as a cloud, and dropped in a

living shower into their camps, aye, into their outspread hands, and the very beds of the sick. This was a powerful and welcome proof that "the hand of the Lord was over them for good."

When the innumerable army of devourers—crickets and grasshoppers—swarmed over the flourishing crops of the fresh-broke soil of Utah, and the weary Saints fought and toiled and planned against them in vain, then it was that beautiful white gulls—birds not known to them before—came, as a host of allies from afar, and destroyed the myriad forces of the enemies of vegetation, affording another cheering manifestation of "particular providence."

When the early settlers of Utah, who had gathered there by the commandments of God, were reduced to their last articles of clothing, and, being more than a thousand miles from civilized industry, and having no earthly opportunity of replenishing their exhausted store, then the gold discovery in California startled the world, and turned its attention to the west; and very soon crowds of gold-

worshipping travellers came hurrying to seek the shining dust, and being overloaded with clothing, tools, &c., just the kind needed by the Saints, they "sold them for a song" to the "foolish Mormons," who did not worship gold, and hastened on their way, leaving the people of God in a better condition for clothing, &c., than they had been for years, and fulfilling a prediction to this effect, made a short time before by one of the leaders of the Church. In this they acknowledge again "the hand of the Lord."

The remarkable changes that have taken place in the climate and soil of the Valleys of the Mountains, since the Saints settled there, are further evidences of "providence" moving in their behalf.

It was supposed and asserted in the most positive manner, by the few explorers who had passed through the country, that the soil of Utah was barren, and totally incapable of producing the necessaries to support human life, and that if it were possible to make it productive, the frosts would destroy what was left by the drought. Go now and look upon the fruitful fields, the lovely orchards, and the blooming gardens; glance at the full barns, the overflowing granaries, and the huge haystacks; let your eye rest upon the evidences of prosperity, abundant and soul-cheering, through the length and breadth of the land where the settlements are located, and when you consider that all these flourishing and handsome cities and towns, and all these vast improvements, are the effects of a strictly agricultural cause, and when you see the scorched-up, barren nature of the unsettled part of the land, and feel the extremes of parching heat and biting frost of the unpeopled valleys in the same region, say, if the Lord has not specially blest the land for the Saints—his people.

Where the frosts in summer nights would once have nipped vegetation, the growing wheat, the sugar-cane, the Indian-corn, and the tender vine now yield their precious wealth; and where the tearless summer sky scorched with its glowing face the thirsty, gaping land, now the welcome showers pour

down their streams of life, and revived nature beams with smiles of gratitude, which, mingled with the praises of the people, ascend to God in grateful acknowledgment that "his hand is in all things."

The journeyings of the Saints from all nations to the appointed gathering place, also furnish many unmistakable evidences of divine interposition. One hundred and thirty-four vessels have sailed from these lands across the Atlantic, laden with Saints. Amidst the fearful loss of life by shipwreck, not one ship carrying the Saints has ever been lost! While cholera, ship-fever, and other awful epidemics have swept dismay and death among the ranks of general emigrants, the Saints have been comparatively free from disease; and when they have been attacked by the destroying influence, it has, through faith, fled at the rebuke of the servants of God, and gone where it could prey upon life without restraint.

And how often upon the railway has the overruling hand of God saved the Saints from destruction! One case in point—The passengers from the ship *Caroline*, who landed at New York on the 11th June this present year, were traveling on their way to the outfitting point for the Plains, when six large cars, filled with passengers, ran off the track; the carriages were broken to pieces, plowing up the ground, yet, wonderful to relate! not one person was killed, only four were slightly bruised; and while at first it was supposed that over two hundred were certainly killed, men women and children were brought forth from the ruins alive, and not a bone broken. If this is not received as a manifestation of "particular providence," what will be?

Another proof that God specially watches over "this people," is the fact that every effort made by their enemies to destroy them, has resulted in their benefit; and every effort made to retard the progress and diffusion of their principles, has resulted in the spreading of the same. Every time the Saints have been driven, they have become more powerful wherever they have settled; and the great expulsion which they suffered from the United

States, actually forced them into the most commanding position on the American continent, or upon the face of the earth.

Men planned to destroy "Mormonism," God overruled their plans and made them the very means of its consolidation and the development of its strength. Men drove the Saints from a city, God gave them a Territory; men deprived them of a municipal government, God gave to them a Territorial government.

Buchanan's boasting army were sent to destroy the "Mormons." What kept them in the snow, on Ham's Fork, during the inclement winter of 1857-8? Did they like poor and lean mule's flesh, without salt, better than "Mormon" beef? Did they like their beds on the snow, with frost for a bedmate, better than the "Mormon" couches and the "Mormon" women they expected to get, and sang about in their filthy orgies? Were they afraid of the handful of "miserable 'Mormons'" that they despised so much? Or did the "terror of the Lord" come upon them, and hedge up their way to prevent the accomplishment of their evil designs? They went to destroy, but what was the result? Why, the wagons, mules, &c., which they took there, and left behind when they departed, were, to the people whom they wished to injure, one of the greatest temporal blessings.

If it is true, as asserted, that the special manifestations of Providence

which marked the history of ancient Israel and their Prophets, form a proof that they were God's people, then the evidences of divine interposition in favor of the Latter-day Saints, amount to proof positive that they are also the people of God. And if every Elder in this Church could present to the world, from their own experience in traveling over the earth to preach the Gospel, the wonderful proofs of God's special regard for them, manifested in a "particular providence," such an array of testimony would be produced as ought to convince the most skeptical.

Saints of God, how comforting and consoling is the certain assurance that "the hand of God is in all things!" On the land or the sea, in sickness or in health, in poverty or in riches, in life or in death, God watches over us, and he will "work all things together for the good of them that love him." Many, during the present year, have sent those who are nearest and dearest to their heart, to the distant land of Zion. What can sustain them in their separation, so much, as the knowledge that "not a hair of their heads shall fall to the ground without Father's permission?" And in all the avocations and diversities of life, what joy fills the bosom, what confidence inspires the heart, when the mind is satisfied with the knowledge of this great truth! Let God be praised for his watchful kindness, and let our faithful obedience to his commandments, prove our appreciation of his "special providence."

A new musical instrument of striking power and sweetness, and at the same time extremely simple, has been recently exhibited at Paris, where it called forth great admiration. It resembles a piano with upright strings, except that the latter are replaced by tuning-forks, which, to strengthen the sound, are arranged between two small tubes, one above and the other below them. The tuning-forks are sounded by hammers, and are brought to silence at the proper time by means of dampers. The sounds thus produced, which resemble those of the harmonium, without being quite so soft, are extremely pure and penetrating.

SHOOTING STARS.—In a lecture at the Royal Institution on the shooting stars of the years 1865-66, Mr. Alexander Herschel has attempted to show that they have periodical returns like comets; and in support of this position, he referred to the records of observations made from time to time during the last 1,000 years. Observations show that during every clear night in this hemisphere shooting stars may be seen, the ordinary number being about thirty an hour; but that in certain months, especially in the beginning of November, the number of these stars is greatly increased. It appeared also that at intervals of thirty-three years there have been noticed very remarkable showers of shooting stars. One of these periods will occur about the 13th of November next.